

I am the good Shepherd.  
John 10:11

# The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

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Rev. Josef B. Haave, Rose Valley, Sask.

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GOD'S WISDOM

Epistle: Rom. 11: 25-36

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out." v. 33.

Paul has led the Romans through the pathways of God's truth, revealing a portion of His great wisdom. His wisdom is far different from the wisdom of the world, man's wisdom, which is folly in the eyes of the Almighty God. Our verse here pictures the direct opposite of the ordinary attitude of man.

Adam and Eve had God's wisdom declared unto them. They dressed the garden according to the will of God, and partook of its fruit. Time came when Adam thought his own wisdom sufficient, and that he was not in need of God's wisdom. Then he took of the forbidden fruit and plunged humanity into the depths of sin, with all its consequences. But not only Adam was thus. All his descendants have proved equally as "wise in their own conceit".

Jesus tells of the rich fool. He probably recognized God to an extent in nature, but in the final analysis he thought he could handle things pretty well himself, and therefore revelled in his riches which proved his doom.

Of the Jews, Paul states that many rejected Christ, the Son of God, considering that being a Jew because of physical inheritance was quite enough to be pleasing in God's sight.

Among the Gentiles there was an aversion to the truth of God. We see it in accounts of early, as well as present day missions. Even among the Roman Christians it seems there were Gentiles who had begun to boast of their having been chosen unto salvation. They seemed to find something to boast of in themselves as over against the Jews who had departed from the true wisdom of God.

Today the same human wisdom shows up clearly. Men and nations set themselves up as the truth, the last word, as it were. Many set themselves up as advisors to God, attempting to displace divine counsel. Concerning these, God might well grieve over the poverty both of the wisdom and the knowledge of man.

God, in His might, His love and mercy has chosen to bring to naught man's counsel. He has chosen to reveal the better way, the wisdom that is not only wise in itself, but also which gives power in those hearts which accept it. "God hath concluded them all in unbelief, that He might have mercy upon all". In His unfathomable love His wisdom has found a way to salvation that is within reach of all who will receive it. This abundant riches of God we may see as we permit His own good Spirit to reveal our utter poverty by reason of sin, and His great gift in Jesus Christ.

Abraham, the great pioneer of faith, recognized the insufficiency of his own will and way, and yielded to the Lord. When God asked him to move to a new land, he went, not even knowing where. Knowing that God led, was sufficient for him. Paul points him out as the true Israelite, reckoned to be just, not by works of his own, but by faith.

The Creator of all men well knows their needs, and He alone knows best how those needs may be satisfied. Therefore it behooves all, Jew and Gentile, high and low, rich and poor, learned or ignorant, to give heed to Him who knows best.

Have you yielded to God's wisdom for your life, so that you say with the hymn-writer:

"Just and holy is Thy name,  
I am all unrighteousness;  
Vile and full of sin I am,  
Thou art full of truth and grace."  
Amen.

—E. H.



## BIRTH OF LUTHERANISM

By GUDRUN ANDERSON

DEVOTIONS: Romans 1:8-17.

A little village in Germany resounded with the ringing of a myriad of church bells. The officials of the town, the citizens, even the little school children, went in procession to meet him who was coming to help them. A red cross, on which the coat of arms of the Pope was emblazoned, preceded the man named Tetzel. Into the church they went, and the chest of indulgences was placed in the front. And then the little man spoke these words: "Lo, Heaven is open. Oh hard hearted men—for twelve pennies you can deliver your father from purgatory. Can you be so ungrateful as not to relieve him in his distress? As soon as the pennies sound in the chest, the soul will be delivered into heaven. Indulgences will restore the lost innocence of Adam. Come and buy before this red cross shall be removed and the gates of Heaven closed forever." And the people came and bought.

And in another little village named Wittenberg, a man was also approaching the doors of the village church, but he was alone. He nailed on the door of the Cathedral a paper of Ninety-five Theses. That moment was the birth of Lutheranism. A crowd of people were now gathering around the door and were eagerly reading what Martin Luther had there written. They saw these words: "Those who believe that through letters of pardon, they are made sure of their own salvation, will be eternally damned along with their teachers." "Vain is the hope of salvation through letters of pardon, even if a commissary—nay, the Pope himself, were to pledge his soul for them." And then the pungent and sarcastic inquiry, "Why does not the Pope release all souls from purgatory out of sheer impulse of thrice holy love? Is not this the most righteous of motives?" And this question still rings on. If the Pope can release, why not even today does he not release all souls from purgatory without money and without price?

By those words started a roar of thunder which was to be heard throughout the world. The medieval church system was scanned by piercing eyes, and that which men saw was tested for truth and so much was found lacking! The Romanists were urging men to save themselves, to win God's favor and earn His pardon by their own efforts, rosaries, works, and penances; they glorified man and denied Christ and His salvation. But Luther knew that this was heathenish, that pardon had been granted by the death of Christ for all time, that the justification of the whole world was already proclaimed. His was the Battle Cry and the Foundation Stone of all Lutheranism—justification is by grace alone.

Collect for

## REFORMATION DAY

O Lord God, heavenly Father:

Pour out, we beseech Thee, Thy Holy Spirit upon Thy faithful people; Keep them steadfast in Thy grace and truth; Protect and comfort them in all temptation; Defend them against all enemies of Thy Word; Bestow upon Christ's church militant Thy saving peace: Through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

Our only Savior is Jesus Christ our Lord.

Rome was angry. A single monk had shaken the very foundation of her authority, had dared to deny the infallible words of the Pope and the decisions of the church councils. But the little monk was not through. He took his pen in his hand and he wrote words that changed the course of a civilization. World famous are his pamphlets "On the Babylonian Captivity of the Church," "Christian Liberty," and "To the Christian Nobility of the German Nation." He penned twenty-five volumes of sermons and commentaries. He wrote hundreds of letters to nobility and peasant alike. He was a fearless man.

He was a little monk who was still protesting. He protested against the Roman claim that the Pope is the head of the church, and he confessed the truth, "One is your Master, even Christ, and all ye are brethren" (Matt. 23:8). He could find no Biblical authority given to the Pope. He protested against the godless vow of celibacy, proclaimed wedlock to be a divine ordinance of the Bible, and in 1525 confirmed his testimony by his own marriage, in his day an act of singular boldness, and true Christian heroism. Luther protested against the idolatry of serving and adoring Mary, the saints, and their relics, and he stood by the words of Christ, "Thou shalt worship the Lord, thy God, and Him only shalt thou serve" (Matt. 4:10). Luther protested against the Roman mass as a sacrifice for the living and the dead, and confessed the fundamental Christian truth that Christ by one offering has perfected forever them that are sanctified (Hebrews 10:14). Luther protested against the unbiblical Roman doctrine of the purgatory and he confessed the sweet Christian truth, "Blessed are the dead which die in the Lord from henceforth." He denounced the pernicious feature of the doctrine of purgatory which said the duration of the chastisement depends on the pope and priesthood. He condemned the withdrawal of the cup of Communion from the laity as being in direct opposition to our Lord's words, "Drink ye all of it." Luther protested against the Roman doctrine and awful practice of persecuting heretics, and he confesses the truth which did away with horrors unspeakable—namely, that the only weapon of the church is conviction by the Sword of the Spirit, that is, the Word of God. Luther protested against the arrogant claim that kings, princes, and all governments are subject to, receive their power from, and owe obedience to the Pope. "My kingdom is not of this world," Jesus said. Thus Luther confessed the great principle of the absolute division and separation of state and church, and that in matters temporal and not conflicting with conscience the pope and priest as well as all other citizens are subject to Caesar. All this he said. But how could he say it? What authority did he have? On what then is our Lutheranism built—on solid rock or shifting sands?

The year is 1521. The city of Worms is in a turmoil. There are people everywhere, thousands in the streets, hundreds even on the tops of the houses. And what were they waiting for? Why were the church bells pealing and all the people

## TOPICS OF INTEREST

### Conscience

The value of many instruments lies in their sensitiveness. A thermometer that is no longer sensitive to changes in temperature is of no use to the doctor. A kodak film that has lost its sensitivity to light takes no pictures. A scale that does not react to weight is useless. A compass that is no longer sensitive to the earth's magnetic influence would be a poor guide in your travels.

God has given man a very sensitive thing called the conscience to guide him. Just as the scale must be set and adjusted so that it tells the truth in pounds and ounces, the thermometer the truth in degrees of heat, the compass the truth in direction, so man's conscience must be enlightened, standardized or graduated by the holy truth of God's Word that it can tell us what is right and what is wrong. Only when it is thus "set right" is conscience an altogether safe guide in living.

An enlightened conscience must also be "kept right" with the Word of God. This is done by obeying the Word through the dictates of the conscience. When the Word is disobeyed, conscience is violated and injured—seared with a hot iron (I Tim. 4:2) and the scars and callouses that result make it less sensitive and less able to do what God meant it to do for us. Ultimately it is destroyed.

How could the Nazis commit such terrible atrocities? How could the civil population justify it on the grounds that it was "only a scientific way to wage war?" The answer must be that either conscience had lost its sensitiveness through a series of hardenings and searings; or, it had never been enlightened by God's Truth, Mein Kampf and other vain human speculation having displaced the Word as standard.

The Nazis are defeated, their leaders dead or in custody. They will commit no more atrocities. But the forces that deadened their conscience to the destruction of themselves and others is still working among us—neglect of God's Word and disobedience to it. Let us be warned by their example and permit God to give, restore and keep within us this most precious instrument—a sensitive conscience.

—A. K. H.

pouring out to the outskirts of the town? It was to herald the arrival of the great Martin Luther who was to appear on trial at the Diet of Worms for his writings and teachings. In trying to get to the Council Hall, Luther had to make his way through the gardens of the homes, so crowded with people were the streets. His were strange thoughts as he waited outside the hall for his summons. Darkness fell. Two hours had passed, but now the long wait was over. He was ushered in. Great smoking lamps lit the hot, stuffy room, overcrowded with dignitaries. Before him, surrounded by all his counselors sat Charles V. the boy emperor of the German nation. Papal legates, bishops, princes, deputies, ambassadors, filled the hall. Long rows of Spanish and German soldiers were on guard. Thousands of persons jammed the passageways and doors. And there on a table were all of Martin Luther's precious books. Yes, there they were, and the names were read. "To the Christian Nobility of the German Nation," "On the Babylonian Captivity of the Church," "The Freedom of the Christian Man." On and on he read. Martin Luther was on trial for what he had written, for what he believed. Was Lutheranism built on solid rock or was it built on shifting sands? For 45 minutes he spoke and held an audience enthralled. It was no persecuted man who was speaking, no man who was ashamed of what he had written. It was a courageous leader (Turn to page four column one please)



## The SHEPHERD — HYRDEN

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### A Presbyterian's Tribute to Martin Luther

DR. C. E. MACARTNEY wrote the following tribute to Luther:

"Luther was a man sent of God, a world-shaker, such as makes his appearance only a few times in the history of the world. The two great doctrines which he re-discovered and loosed upon the world were, first of all, the Scriptures as the final authority for the Christians; and, secondly, justification by faith alone, but not by faith which is alone. Today the Protestant Church stands in sore need of a re-emphasis and rediscovery of those two great Reformation propositions. When Luther said 'Here I stand, I cannot do otherwise.' So help me God, he was taking his stand upon the Scriptures. But where does the Protestant Church today stand as to the Scriptures? Does it stand anywhere? And when the authority of the Scriptures is gone, all that we have is a vague 'I think so.' Human wisdom and speculation is a poor substitute for a 'Thus saith the Lord.'

"The other great doctrine of Protestantism, salvation by faith alone, that, too, seems to be in a bad way today. . . . Protestantism, born out of the doctrine of salvation by grace, by faith alone, has been turning more and more back again to the weak and beggarly elements, the ill-favored doctrine of salvation by works. This time not penance and indulgence and pilgrimages, but works of charity, and philanthropy, and personal character, and integrity. This is just as false as the other 'When we have done what we ought,' said Jesus, 'we are but unprofitable servants.' The Luther Commemoration will have done the church good if it shall bring us back to a contemplation of that soul-stirring truth, that the sinner is saved by his trust in the infinite mercy of God, vouchsafed unto us in the death of His eternal Son."

Those teachers and preachers who are close students of Luther and adhere to his doctrine have always emphasized these great fundamental principles of the Reformation. This Presbyterian regrets that in his and other Reformed churches doubt, unbelief, and vacillation have all too often displaced the great things and the important doctrines of the church. That should certainly impress upon us that it is not in vain that our teachers admonish us to hold fast that which we have gained through the Reformation.

—S. in *The Lutheran Witness*.

The gift of silence, when one is tempted to speak foolishly, is as important as the gift of speech when one has something to say that worth saying.

\* \* \*

The man with a perpetual grievance is suffering from ingrowing selfishness.

### Letter from Leonard Rindahl

Mrs. M. Rindahl of Rose Valley, Sask. sends extracts from a letter received from her son Leonard. It is not possible to print the whole letter, but we shall summarize the contents of the notes sent us:

Leonard had been ill. He credits his recovery to the use of penicillin. This was administered every three hours. He writes touchingly of a comrade Edgar Stavenow with whom he had fellowship in the word and in prayer. The boys had a series of Bible studies together. There was a oneness in this fellowship.

At the last meeting of the two pals one senses the premonition of impending separation in the words of in Leonard's letter. He writes: "I'll never forget the lingering longing look in his eyes as he said 'Good Luck Len' and we parted. Two days later he was dead."

He was laid to rest at San Pietro with honors paid by the men of the forces.

So goes the letter. It is good to know that fellowship in prayer and the Word was desired by the men. It is good to know that Christ can be present also on the battlefield. We thank God for the soldiers of our country who are also soldiers of the King of Kings.

### Our Sunday Schools

A deeper sense of our responsibility is needed in our Sunday School work. A need for officers and teachers whose lives are consecrated to the service of the Lord. We are not dealing with religion but with tender young souls whose eternal destiny we may help to decide.

Sunday School opened at Central Lutheran Church in Edmonton, Rev. M. S. Johnson's congregation Sunday September the 9th, all teachers from the Sand Table to the Post confirmation class were on hand anxious to go to work again.

Sunday morning September 23rd and impressive installation service of the teachers was held, Rev. Johnson using the service that has been prescribed by the Board of Christian Education of our church. Those installed were, as Superintendent, Mr. C. Holmberg, as teachers, Miss. Marie Akre, Mr. and Mrs. Peter Olson, Mr. and Mrs. Maynard Cole, Misses. Gertrude and Betty Christenson, Miss. Elsie Nyberg, Mr. Melvin Benson and Miss. Marie Heggstad. These have all given their pledge and promise in the presence of the congregation to serve the Lord in this way with sincerity and willingness.

—C. H.

### Wanted

The following back numbers, of the Hyrden: Any number from 1934; Numbers 1, 3, 7, 12 from 1935; Number 3, from 1937, Number 10 from 1940. Anyone who will dispense with these copies kindly send to Pastor J. B. Haave, Rose Valley, Sask. He would also like to get copies of Annual Reports of 1918, 1921—27 inclusive and 1930—1932 inclusive.

### News from the District

Mr. Joel Dobbs, interne from Luther Seminary, Saint Paul, Minnesota will soon begin work in the Weldon parish under the supervision of Pastor Jacob Stolee.

Pastor Leivestad from Savage, Montana has accepted the Armiral Call and will begin work there after November first.

Pastor Raymond Olson was installed as pastor of Scandia and St. Joseph congregation on Sunday October 7, and in Bethlehem congregation on October 14. Pastor A. M. Vinge conducted the installation service at both places.

Edmonton Circuit will hold its Fall Meeting at Kingman, Alta. Rev. G. J. Ostrem's charge, November 16th. Beginning 2 P.M., continuing over Sunday the 18th. Text Mark 2:1—12. This is the Annual Meeting. Each congregation should send delegates.

### A Funny World

This world is such a funny place,  
Its wonders never cease;  
All civilized people were at war,  
All savages at peace.

## Lutheran Sunday School by Mail

The following courses can be had:

Kindergarten	
Grade 1	Grade 5
Grade 2	Grade 6
Grade 3	Grade 7
Grade 4	Grade 8

Post Confirmation, a course in the Acts of the Apostles  
Send application for any of the above courses to  
The Saskatchewan Lutheran Bible Institute, Outlook, Sask.

—The District Board of Parish Education.

### Churches Dedicated at Mervin and Robinhood, Sask.

Sunday October 7th was a festive occasion for the congregations at Mervin and Robinhood in the North Battleford Parish of Prince Albert Circuit, John Precht, pastor. Both had lately beautified and completed their houses of worship. The pulpit and altar in Mervin church are artistically finished in natural wood by local craftsmen. Pastor J. B. Stolee preached the dedication sermon based on Gen. 28:17 and officiated at the dedication. Assisting him were J. Precht, the local pastor, J. T. Dale of Prince Albert, and J. B. Haave of Rose Valley. After a hurried dinner at Ole Nelsons and Albert Christiansons, which two were the only paid up subscribers to THE SHEPHERD in the town, the pastors drove the winding miles to Robinhood for the afternoon service.

The beautiful church at Robinhood was well-filled. Special mention must be made of the altar, pulpit, baptismal font, and altar ring so nicely finished in a harmonious plan. Pastor Haave preached the sermon basing his meditation on Heb. 2:12 and singing the hymn 'The Bells of the Sabbath reecho Abroad'. Pastor Dahle conducted the altar service and Pastor Stolee officiated at the dedication. Pastor Tiefenbach of the American Lutheran Church of Rabbit Lake assisted in the service and brought a short greeting to the congregation. Mrs. J. B. Haave assisted in her efficient way at the organ. An offering was lifted at each place for China Mission Rehabilitation and the Church Extension Fund. Letters of greeting were read from former members and pastors including Mr. and Mrs. Ole Aasen of Farwell, Minn., Pastor Theo. Maakestad of Ottawa, Ill., Pastor K. O. Kandal of Matsqui, B.C. In his introductory remarks Pastor Precht recalled the work of the members and pastors who had laboured here from the early days. He reminded the congregation of the faithful work of the late Pastor J. P. Tandberg who had laid the foundations on the corner stone, Christ Jesus.

—J. B. H.

A Rally of the Canadian Branch of the Colombia Evangelical Lutheran Mission will be held at Throndhjem Church, Pastor G. J. Ostrem's parish, November 21, 1945. There will be three sessions, at 11:00, 2:00, and 8:00.

A. M. Vinge, Secretary.

### Menneskefiskere

En vinner ikke mennesker for Gud i blinde, paa slump. Det var ikke uten grunn Jesus brukte uttrykket "menneskefiskere".

En fisker maa vite noe om fisken, han maa beregne og ruste sig ut. Han bruker ikke samme slags agn ttil ørret og torsk, ikke samme slags redskap til sild og til makrell. Han passer op de riktige stedene og de riktige tidene. Og han sørger alltid for aa ha redskapene i orden.

Slik er det ogsaa med den som skal fiske mennesker. Han taler paa forskjellig maate til de forskjellige mennesker. Han prøver aa forsttaa dem. Han gaar ikke løs hvorsomhelst og naarsomhelst. Men han er alltid opmerksom. Og han er taalmodig og utholdende. Han kan fiske med stang — gi sig god tid med en enkelt. Men han er ogsaa rede til aa være med paa et stort notsteng — i lag med andre for aa faa tak i de mange.

Men fiskeren arbeider aldri i egen interesse, heller ikke paa eget tiltak. Han staar i Guds tjeneste, adlyder ham og gir ham alle ære!

### GUD SER DIG

Av Johannes Daasvand

Gud ser dig.  
Har du for alvor tenkt over denne sandhet? Der er vaner som du ikke vilde noen skulde faa greie paa.

Gud ser dig.  
Der er synder i dit liv som du for alt i verden ikke ønsket noen skulde vite om.

Gud ser dig.  
I din karakter er der brister som du skammer dig over og søker at skjule for mennesker.

Gud ser dig.  
I dit arbeide eller din forretning bruker du fremgangsmaater som for en menneskelig domstol vilde bli dømt som umoral. Men du skjuler det. Til idag har det lyktes dig. Ingen vet det.

Gud ser dig.  
Uopgjorte saker og uopgjorte synder trykker din samvittighet; men du er for stolt til at faa det opgjort. Det kostet for meget at gaa ydmygelsens vei. Heller forsøke a skjule det virkelige forhold, ved ytre forbedring, ved at delta i et eller andet velgjørenhetsarbeide og saaledes undgaa operasjonen.

Gud ser dig.  
Ofte har det lydt i dit indre en stemme saa mild og sterk: Du maa fødes panny! Du mangler de sande kristnes kjendetegn. Det er bare i det ytre du er med. Dit hjerte er ikke ret for Gud.

Men denne stemme har du kalt fristelse. Det var sjelefienden som vilde bringe tvil i dit sind, trodde du.

Saa trøstet du dig selv og dysset din samvittighet tilro.

Du er jo med i det kristelige arbeide. De troende har tillit til dig. Du er endog med i bestyrelsen, ja, du indtar jo en ledende stilling i Guds rike, og da maa det være ret med dig, mener du.

Hør! Bli nu stille. Forsøk at legge andre ting tilside. Vek med alle falske trøstegrunde og stans for den enkle sandhet at Gud ser dig.

Slik som du virgelig er, ser han dig. "Mennesket ser paa øinene, men Gud ser til hjertet."

Hvordan tar du dig ut i hans øine? Det er det store spørsmaal.

Fra denne plass der du og Gud er alene, der hans øine hviler paa dig, er der tre veie at gaa.

1. Forherdelsens vei. Ind i mørket igjen. Bort fra lyset. Det er saa uhyggelig slik at bli uroet og avsløret.

Saa legges et tykt lag til paa hjertet. Det blir verre neste gang for Guds Aand at faa dig i tale. Kanske det aldrig lykkes.

2. Akkordens eller selvforbedrelsens vei. Gi Gud ret med leberne. Forsøk at forbedre saken ved at betale Gud litt avdrag i form av gode løfter, et tilsprang til et bedre liv og litt aktiv deltagelse i "gode" gjerninger.

Denne vei ser finere ut, men den er like farlig som den første.

Begge fører ind i evig mørke.

3. Den eneste vei som fører til frelse og fred er opgjørets.

Gaa den idag. Tilstaa alt. Gi Gud ret. La din mund bli tilstoppet. Det nytter ikke med indvendinger.

Denne vei, opgjørets og tilstaaelsens vei, er den aapne dør for Guds naade ind til dit liv.

Da skal du faa opleve frelsen i Jesu dyre blod, som blev fuldblakt ved hans død paa Golgata.

Fra den stund ser Gud dig i Kristus, og dommen fra din samvittighet er borttat.

"If you must whisper in church, whisper a prayer." —*Better Leagues*.



Jeg er den gode Hyrde.

Joh. 10:11

THE SHEPHERD

# Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Den gode Hyrde setter sit

liv til for faarene.

Joh. 10:11

Winnipeg, Manitoba, Andet Nr. i October, 1945

## Matt. 22: 1—14.

“O giver lyd I folk i alle verdens riker. Gud kaller—stille dog og merke hvad han All verdens tummel ti! [sier! Her er en annen klang Gud selv nu tale vil, saa hor døg til engang.”

Naar vi opmerksom og med eftertanke leser denne liknelse, kongesønnens bryllup, stiller der sig for vor tanke et dobbelt inntryk: Guds forbarmende og frelsende kjærlighet til de falne menneskebarn—og den sørgelige blindhet og daarlige misbruk derav.

Den store Gud fader har beredt et rike som Jesus likner med en kongesøns bryllup. Derfor bruker Jesus det for aa illustrere gleden og herligheten av sjelens salige forning med Gud. Det er forstaelig at med “himlenes rike” mener Jesus sjelens formaling med Jesus Kristus, God søn, og hvad derav følger, nemlig retfertighet fred og glede i den Hellig Aand. Det er med andre ord kjærlighets samfunnet med Jesus og med hverandre. Det er havd vi i den tredje artikkel kaller “de Helliges Samfunn”.

Alle er innbutt til aa komme og delta i bryllupsfesten. Israels folk var de første budne. Abraham, Moses og profeterne var Kongens første tjenere som han sente til sit utvalgte folk for aa minne dem om aa komme i livssamfunn med Gud, nyde himlens rikes glede og fred “Men de ville ikke komme.

Gud ga dog ikke op. “Atter sente han andre tjenere ut og sa: Si til de innbudne: “Se jeg har gjort istann mit maaltid mine okser og mit gjødede kveg er slagtet og alt er ferdig, kom til bryllupet.”

Med “andre tjenere” menes utentvil Johannes Sakarias søn som med sin røst i ørkkenen ropte “omvenner eder; ti himlenes rike er kommet ner”, samt Jesus selv som tok en tjeneres skikkelse paa og gik ut for aa innbyde. Umiddelbart efter dem har vi apostlerne som vesentlig arbeidet blant Israel.

Naar vi tar i betraktning med hvilken iver og kraft disse “andre tjenere” arbeidet blant jødefolket for aa omvenne dem og samle dem inn i himlenes rike da skulle vi vente at det ganske folk ville med glede komme.

“Men de brød sig ikke om det og gik sin vei, den ene til sin aker, den annen til sit kjøpmanskap og de andre tog hans tjenere og slog dem ihjel.” Det er kjent for os at Israel som folk ikke brød sig om innbydelesen. Hverken døperen Johannes vekkende røst eller Jesus lokkende kallen formaade aa faa dem till aa ta imot innbydelsen. De forherdet sig; de haanet kongens tjenere og slog dem ihjel. Døperen blev halshugget, Jesus blev korsfestet.

Israels fremgrangsmaate maate selvfølgelig bringe ulykke, ødeleggelse og dom over folket. Kongen blev harm og sente sine “krigshere ut og drepte disse mandrapere og satte ild paa deres by.”

Hvor naadig og langmodig Gud enn er, idet han i det lengste avvendte dommen og straffen, saa maatte den dag til sist komme, for Gud er ogsaa hellig og retferdig der ikke lar sig spotte. “Han sennte sine here ut” De romerske legioner tok Gud i sin tjeneste. Jerusalem blev 70 aar efter Kristie fødsel av Romerne i bunn og grunn ødelagt og folket spredt utover verden. Der er denne begivenhet her profetisk tales om.

Gaa derfor ut paa veieskjellene og be til bryllup saa mange I finner” Det er kongens befaling til sine tjenere. Naar ikke Israel vil motta innbydelsen sa faar vi venne os til hedningere menner Kongen.

Om Israel hadde latt sig frelse saa hadde nok de av hedninge æt faat innbydelsen og; men nu blir de siste de første og de første de siste. Vi av hendninge æt har tat Israels plass. De som naturlige grene er avhugne og vi er innpodet i deres sted som ville grene. Venner, la os lese om dette i Rom. 11. Ska bare notere vv. 20—21. Ved sin vantro blev de avbrutte, men du staar ved din tro; ver ikke overmodig men frygt; ti

## DA DOKTOR HOLM FANT FREM

Av L. Johnsen.

Nu er gamle doktor Holm for lengst gaatt bort, men minnet om ham lever. Ennu finnes der de i bygden som sier: “Slik doktor faar vi aldri mer,” og ennu blir der fortalt historier som vidner om hans hjelpsomhet og hjertelag.

“Han var ikke slik da han kom til bygden”, sier enkelte. “Da var han som læger flest. Han kunde være overlegen og stor paa det, og blandet sig sjelden med bygdefolket. Det var aarene og erfaringen som gjorde ham til det han blev: “Alles venn og alles hjelper.”

Vi møttes en gang paa en ødslig skogsvei. Det var alt langt ut paa eftermiddagen. Jeg var paa vei ned til bygden. Han kom der nede fra og skulde opover.

Vi stanset og vekslet noen ord. “Snu og bli med,” sa han. “Det er alltid hyggelig aa ha følge, og det blir sent før jeg kommer tilbake igjen.”

Jeg hadde slikt slag aa gjøre og slo følge. Det var en graa og mørk høstdag, og som før er sagt, var det alt lidd ut paa eftermiddagen. Det viste sig at vi skulde op til gamle Marte. Hun var enke og bodde paa en skrein og liten plass langt til skogs. Hun hadde en voksen datter hjemme hos sig.

Jeg fulgte med inn og blev sittende og lye paa, mens doktoren puslet om den gamle og pratet med henne. Han hadde slikt et lag aa snakke paa, og frem fra vesken sin pakket han op frukt, matvarer, — nettop slike ting som en gammel krok liker og setter pris paa. Gamle Marte straalte som et barn og takket for alt han bragte med til henne.

Endelig lot det til at han var ferdig, og jeg hadde alt reist mig for aa si farvel, da Marte sa: “Les litt for mig før du gaar, doktor.”

Datteren kom frem med den gamle bibelboken, og doktoren satte sig til aa lese. Han leste lenge, og valgte med omhu ut nettop det som jeg kunde tenke mig vilde bringe trøst og styrke til en gammel fattig lidende.

Det blev sent før vi kunde tenke paa hjemvei. Det var blitt mørkt, og den trange skogsveien var kronglet, steinet og vanskelig aa finne frem efter.

“Hender det ofte at De dryger saa lenge og maa finne frem i mørke efter de daarlige skogsveiene?” spurte jeg.

“Slikt kan nok hende, vet De, ja, hende ofte. Det hører jo med til en landslages plikter aa finne frem til alle døgnets tider og bringe hjelp naar hjelpen trengs.”

“Men i dag drygde De lenger enn strengt tatt nødvendig,” indvendte jeg. “Den lesningen kunde De jo ha sløifet. Slikt hører

sparaede Gud ikke de naturlige grene, da vil han heller ikke spare dig.”

Vi kaller is kristne og staar i menigheten; vi er døpt og konfirmeret og er saaledes kommet inn i bryllupsalen. Men har vi bryllupskledningen paa? Her i verden er ikke alle som tilhører menigheten sanne kristne. Altfor mange sitter tilbors i Guds rike i sine egenretferdighets skitne kler. Det duger ikke naar kongen kommer for aa se paa dem som sitter. tilbors. Der er bare dem som har den av kongen beredt bryllupskledning paa som faar oververe bryllupsfesten i himlen i det fullennte Guds rike. Er du ikke en sann kristen som alene bygger din frelse paa Jesu fortjeneste, men stoler paa at din fromhet og gode gjerninger da blir du kastet ut i mørket utenfor. Der ska vere graat og tenders gnidsel.

“Nu lukker jeg da op mit søte himmerike og lader vitt og brett av ganske hjerte sie: o vender, vender om, I folk paa denne jord saa skal i naade faa, der har I selv mit ord.”

Ære vere Faderen og Sønen og den Helligaand som var og er og blir en sann Gud fra evighet til evighet! —Amen.

vel ikke med til en læges plikter.”

Han saa paa mig. Det var et slikt underlig lys i øinene hans. Tross kveldsmørket kunde jeg merke det.

“Sier De det?” svarte han. Det hørtes nærmest ut som om han fant at jeg snakket barnaktig og dumt. “Hvilken mening har De egentlig om en læges plikter?”

Jeg kom frem med min mening, som vel var lik de fleste andres.

“En læges plikt maa vel være aa lindre, og om mulig helbrede sine patienters sykdom og svakhet, saa langt hans evner reker.”

“Enn meneskets sjel?” spurte han. “Har ikke en læge plikt og ansvar, ogsaa naar det gjelder sjelen?”

“Sjelen!” Jeg hadde kun tenkt paa legemet, og hadde ikke ventet dette spørsmaal av en læge.

“Sjelen!” gjentok jeg. “Hvad vet vi egentlig om den, og hører ikke sjelepleien til prestenes livskall? I et velordnet samfund maa hver gjøre sitt, og naar det gjelder sjelepleien, maa vel selv en læge regnes blandt kvaksalverne.”

Men doktoren var blitt alvorlig, og det han sa kom med vekt. “I et kristent samfund maa hver kristen gjøre sin plikt. Et menneskes legeme lever sin tid kortere eller lengere, saa blir det til jord igjen, — slik er livets lov. Men menneskets sjel, — ja, De tror vel paa et evigt liv?”

“Et evigt liv? Derom vet vi vel i grunnen intet. Vi vakler mellom tro og tvil.”

Han brøt mig av. “Nei, der tar De grundig feil. En kristen vakler ikke mellom tro og tvil. Han vet, at Kristus lever, og han vet at bak død og grav venter oss en ny og bedre tilværelse, hvor vi skal bli forenet med ham som gikk i døden for oss.”

“Men jeg forstaar Dem saa godt,” fortsatte han. “Ogsaa jeg har en gang vaklet mellom tro og tvil. Det var en gammel kone langt oppe i skogen som bragte mig visshet. Jeg kan gjerne fortelle den historien.

— Det var en knakende kald vinterdag, da jeg fikk bud om at gamle Kari oppe i Grøslangetra var blitt daarlig. Jeg var ogsaa den gang fattigløse. Jeg følte at det var min plikt aa finne frem til henne snarest mulig, skjønt kulden var streng, sneen laa høit, og der fantes ingen skikkelig vei dit op.

Det var langt ut paa eftermiddagen da jeg fikk meldingen. Snart vilde mørket komme, det gjaldt aa skynde sig. Jeg fant skiene frem, pakket mine saker i ryggsekken og begav mig paa vei.

Det blev en av de mest slitsomme turer jeg har vært med paa. Kveldsmørket kom sigende, da jeg var langt inne i skogen. Ikke engang en liten maane var synlig. Jeg gikk og gikk og merket til sist at jeg hadde mistet baade sti og retning. Kna-kende koldt var det, trette og trette følte jeg mig, men jeg hadde bare ett aa gjøre: Gaa, bare gaa, stadig videre. Et menneskehjem maatte jeg vel tilslutt finne frem til, men som De vet, kan det være vanskelig nok. Skogsviddene er store, og er man kommet innenfor de siste plassene, kan en gaa dagevis før man treffer paa hus eller mennesker.

Da jeg følte mig saa trett at jeg var nær ved aa gi det hele op, skimtet jeg et svakt lys. Det var virkelig en graa og liten stue som skinnete kom fra. Jeg fikk skiene av mig og kom inn, og da først saa jeg at jeg akkurat var kommet frem til det sted jeg skulde. — Jeg forstod straks at her kunde menneskelig makt lite hjelpe. Kari stod foran den siste store reise, og det hun nu hadde bruk for var en sjelesørger, ikke en læge. Hun var full av angst for døden, krympet sig i sjelenød og kunde ikke faa fred. Hvad skulde jeg gjøre?

Det var uraad nu aa faa bud ned til bygden, og presten var gammel og sykkelig. Selv om der fantes et bud og budet naadde frem, vilde presten aldri finne frem til Grøslangetra nu i denne sterke kulden. Det var belgmørkt ute, sneen laa høit og alle skogsveier var gjenfoket.

## Den ugudeliges ret

Rom. 4, 5: Den derimot som ikke har gjerninger, men tror paa ham som retferdiggjør den ugudelige, ham regnes hans tro til retferdighet.

Det kommer tider, ogsaa hos den beste kristen, da alt synes at svikte for ham. En kan ikke se noe andet hverken i hjerte eller gjerning, end det som anklager og dømmer. Alt ser ut som saar og synd og hykleri. “Jeg var ikke det jeg gav mig ut for at være” — slik klager det inde i hjertet. Det indre menneske ser ut som et hav fuldt av vrakstumper og styggedom. Før gik jeg til Gud som barnet til far, nu tør jeg ikke tro mig frelst, og kan ikke kalde Gud far. Jeg har mistet barnekaarets aand, og Guds Aand vidner ikke med min aand, at jeg er hans barn.

Troen vil svikte og haapet vil vakle, solen er borte, i sjelen er nat. Slik klager mange som før levde et tillitsfuldt og frigjort kristenliv.

Du som er kommet ind i denne nat: Jeg vil minde dig om det, at om saa galt skulde være, at du har mistet barneretten, saa har du endo en ret igjen: den ugudeliges ret. Og mer end en ugudelig kan du ikke være. Naar saa alt svikter for dig, saa sar du likevel det igjen, at du kan tro paa ham, som gjør den ugudelige retferdig. Den retten skal du gripe fat i. La saa alt hos dig selv gaa i stykker, ved denne ret er du frelst.

Naar mørke og tvil vil omtaake min sjel, jeg roper og skriker: Det gaar ikke vel! Da hvisker det navnet saa stilt i min ånd: Aa, bi efter Herren, du er i hans haand. Ludvig Hope. —Broderbandet.

Et menneskes religion er ikke det der skrives paa en folgetellingsliste; men det er det der gaar gjennom hans sind og danner den bund hvorfra hans handlinger utgaar. —Joh. Göttsche.

Dessuten forstod jeg straks, at før dagen grydde, var det hele slutt. Da var Kari ikke mer blandt de levende.

Hvad skulde jeg gjøre? En morfin-sprøite? Den vilde lindre smertene og gi hene ro. Hun vilde ligge i en døs og sovne inn smertefritt.

Jeg hadde alt funnet sprøiten frem, da en tanke slo ned i mig. Hadde jeg rett til dette? Vilde det være riktig og forsvarelig handlet av mig? Hadde hun ikke en uddelig sjel, og vilde jeg ikke hindre henne i aa finne frem til fred med sin Gud? Hvad skulde jeg gjøre?

Selv var jeg en av de som vaklet mellom tro og tvil. Kunde jeg hjelpe en fattig syndet til aa finne frem til sin Gud og finne fred hos ham?

Først i dette øieblikk følte jeg for alvor min egen synd, min svakhet og uverdighet, og da jeg følte det, hadde jeg kun ett aa gjøre. Jeg knelte ned ved sengen og bad, bad for første gang paa mange mange aar.

Da skjedde det underlige. Hjelpen kom først til mig. Jeg fikk føle min egen synd og uverdighet, men følte samtidig Guds tilgivelse og naade, jeg følte saa sikkert at hans egen søn hadde lidd korssets død for aa gjøre oss syndere salige og at min synd var tilgitt.

Gamle Kari døde den natten, men hun døde glad og lykkelig i troen paa sin frelser.

— — — Det var en stund stille mellom os. Vi var begge fordypet i vaare egne tanker. Maanen var kommet frem, saa vi hadde faatt et skimt av lys, der vi strevde oss nedover paa den stenete skogsveien. Det var lægen som atter brøt stillheten.

“Hvad synes De? Er det ikke underlig hvordan Gud finner frem til oss. Den natten i den graa, ødslige stuen blev den beste stund i mitt liv. Den natten fant baade gamle Kari og jeg frem til vaar frelser. —“Julefryd.”



[Continued from page one] —  
of men. But the papal legate was angry that the man should so ably defend himself and he hurled the terrible question, "Will you or will you not recant?" The moment was here, but Luther was ready. He gave an answer that the world can never forget—it is the answer that meant the Lutheran faith should never die. With fiery eyes he said, "Since your Majesty and our Lordships ask for a plain answer, I will give you one without either horns or teeth. Unless I am convinced by Scripture, for I trust neither in popes nor councils, since they have often erred and contradicted themselves—unless I am thus convinced, I am bound by the texts of the Bible, my conscience is captive to the Word of God. If you could prove that any part of any one of my books is against the Scriptures, then I would be the first to burn them myself. Thus I neither can nor will recant anything, since it is not right for me to act against my conscience. Here I stand. I cannot do otherwise. God help me. Amen."

Had he faltered for a minute, had he feared the death of a heretic, had he feared man more than God, our Lutheran Church today would not exist, but because one man believed in an open Bible, read an open Bible, weighed every doctrine by the open Bible, and because he defied the world for the privilege of believing that open Bible, we have a Lutheran Church today. Ours is a church whose foundation is truth, for our foundation is the Holy Scriptures. All else is falsehood, shifting sands. In the words of Luther: "I place over against all sentences of the fathers and the artful words of all angels, men, and devils, the Scripture and Gospel. Here I make my stand, here I utter my proud defiance. To me God's Word is above all—the majesty of God is on my side."

That was in 1520, in Germany. Centuries have passed. Has Lutheranism changed? Is the heart of its teachings still the burning fire of the monk of Wittenberg? Let us stop for a moment in a pastor's study. He is reading to a group of young people, reading the words of Martin Luther: "Alas, what manifold misery I behold. The common people know nothing at all of Christian doctrine. Yet all are called Christians who have been baptized and enjoy the use of Sacraments although they know nothing and live like the poor brutes and irrational swine." And then the minister put down his book and said to the little group as he handed each of them a small Catechism, "That is why Luther wrote this little book of Christian truth—so that all might learn the Lutheran teachings."

—From pamphlet of L.D.R.

## LUTHER

That which he knew he uttered,  
Conviction made him strong;  
And with undaunted courage  
He faced and fought the wrong.  
No power on earth could silence him  
Whom love and faith made brave;  
And though four hundred years have gone  
Men strew with flowers his grave.

A frail child born to poverty,  
A German miner's son;  
A poor monk searching in his cell,  
What honors he has won!  
The nations crown him faithful,  
A man whom truth made free;  
God give us for these easier times  
More men as real as he!

Marianne Farningham.

## A Better Man

A speaker at a temperance meeting told how drink had once caused the downfall of a brave soldier. In the course of the sad story he said, "Sometimes after a debauch the man would be repentant and humble. He would promise his wife to do better. But, alas, the years taught her the barrenness of such promises. One night, when he was getting to be an old man, thin-limbed, stoop-shouldered, with red-rimmed eyes—a prematurely old man—he said to his wife, 'You are a clever woman, Jenny; a courageous, active, good woman. You should have married a better man than I am, dear.' She looked at him and answered in quiet voice, 'I did, James.'"

Sunday School Times.

# YOUNG PEOPLE'S LUTHER LEAGUE

G. Loken, Editor, Outlook, Sask.

## Radiant Christians

They looked to him were lightened and their faces were not ashamed." Psalm 34:5. Those that seek the Lord shall not want any good thing; for our God is a marvellous provider. When we seek Him, He answers us, and delivers us from all our fears. Those who have tasted of the Lord's provisions know that He is good. Thus, when we look to Him in prayer we become radiant, and we are given boldness to tell others of the goodness of the Lord. How blessed are all they who take refuge in Him! (Read Psalm 34) —G. L.

## YPLL Convention of Moose Jaw Circuit

(extracts from long report sent by G.C.J.)

This convention was held at Oliver Torgrund's near Midale on July 13—15. The theme of the convention was "Christ is the Answer". Rev. M. Steiestol conducted Bible studies on John 14, 15 and 16. Luther Leaguers in the circuit presented topics related to the theme and provided musical numbers for the various sessions. As well as contributions by the local pastors, Rev. E. O. Gilbertson of Crosby, N. D. led several discussions related to the convention theme.

The election of officers resulted as follows: President—Arthur Dahlman, Mossbank; Vice-Pers.—Pastor Groettum, Moose Jaw; Secretary—Gladys Jothan, Estevan; Treasurer—Anne Hansen, Hoffer; Choir Director—Pastor Groettum; Assistant Dir.—Oscar Mossing, Viceroy; P.T.L. Secretary—Lillian Tysdal, Moose Jaw; Junior League—Odelite Torgunrud, Midale.

Mrs. Alvida Salte brought a challenge to the young people to enter into the full time service of the Lord. An offering was lifted for the Choral Union.

## District Board Directors' Meeting

"It was good for us to be there." These words would, I believe, voice the conviction of every member of the board of directors of the YPLL after their meeting in Saskatoon on September 26th and 27th. Every minute was filled with work to be done, but God blessed our efforts and we finished our two day session with a sense of really having accomplished something. We were aware of the historical significance of the occasion for this was only the second time that the board of the Canada district YPLL has met exclusively for a board meeting.

To get off to a good start, Rev. Evenson, our president, gave a report of the International Luther League Board meeting which he had attended in Minneapolis in August. He told us some things that you Leaguers will want to know and remember.

1. An international L. L. convention is being planned for the summer of 1947 to be held at Milwaukee, Wisconsin.

2. Rev. Sigvald Fauske, our Luther League evangelist will be visiting our district next summer to speak at three Bible Camps and at our district convention.

3. There has been a great increase in giving so that a reserve fund of 10,000 has been built up. It was from this fund that S.L.B.I. received its gift of \$1500.

4. International Luther League Day will be April 28th next year.

5. Our theme for next year is the challenge, "Christ Wants You."

The biggest job of our meeting was to work out the itinerary for Pastor Hanson's visit to the district for the Worker's Conferences. We wanted to make it possible for him to contact the largest possible number of Leaguers. Consequently for a day and a half the committee working on the problem had train schedules in session and out, for meals and even to go to sleep on. So it was with considerable relief and thankfulness that we finally found an arrangement satisfactory to all present.

Our Faith in Action project, particularly as it concerns our support of parish workers also came in for a good deal of discussion. We learned that the Luther League

of the district is at present supporting a parish worker in Saskatoon, one in Edmonton, and one in Prince Albert. There is no shortage of workers in this field and our problem is how we can give the financial support necessary to open the field further. The following resolution passed by the board speaks for itself:

Whereas we of the District Young People's Luther League board:

1. Realize there is much work that can be done by Parish Workers in our district, both in rural and urban parishes,

2. Recognize there are young people willing and qualified for this work,

3. Are of the opinion that each circuit can in time make use of such a worker,

Therefore we challenge each Circuit to contribute to the district "Faith in Action" treasurer, Rev. M. B. Odland, Swift Current, Sask., \$35 a month, this being the amount of present salary paid by the Luther League to such workers.

The board also did some planning for our convention next summer. The place is chosen: Central Lutheran Church, Moose Jaw, Sask. The dates are set: July 25—28, 1946. The guest speaker has been secured: Evangelist Fauske.

In the discussion of the Pocket Testament League work we felt that we need more emphasis on P.T.L. in our district. November has been set by the International Board as P.T.L. month; we chose the first Sunday in November to be P.T. L. Sunday in Canada district. Two hymns have been chosen as special P.T.L. hymns: "God's Word Is Our Great Heritage", and "Thy Word Is Like A Garden Lord."

Many other problems such as Bible Camp work, Junior Intermediate Leagues, good literature and the like were also under deliberation. The board wants particularly to recommend to Leaguers that they subscribe to our church papers and that they make use of the excellent material prepared for them in "Better Leagues". Another recommendation that was made that should be of interest to all Leaguers is that a mimeographed circular on the model of Southern Alberta's "Luther League Echo" be printed in each circuit with the circuit president as Editor-in-Chief.

These and a multitude of other matters of vital importance to our League work came before the board. In all things we prayed that God would guide us and we trust that the work accomplished will be to His honor and glory and to extension of His kingdom among the young people of our church in Canada.

## Saskatoon Circuit P.T.L. Secretary Reports

On the evening of July 12 the Bible Campers of the Saskatoon Circuit gathered in the dining hall of S.L.B.I. for a Pocket Testament League banquet. During the meal a programme was rendered comprised of the reading of scripture passages pertaining to "Light", the singing of choruses, pep-talks on "What being a P.T.L. member means to me", a duet "Carry your Bible with you" and information about the P.T.L. was read. A challenge to join our Bible Reading Family was put forth to the Campers. Several joined. The evening proved to be a blessing and was edifying.

Let our P.T.L. theme for this year "Into the World and out to the World" be a part of our daily life and may we be so consecrated to our Lord and Master that we might fulfill His command, "Go Ye!" —Astrid Hauberg.

A man can no more take a supply of grace for the future than he can eat enough today to last him for the next six months, or take sufficient air into his lungs at once to sustain life for a week to come. We must draw upon God's boundless stores for grace from day to day, as we need it. —D. L. Moody.

"Prayer is not conquering God's reluctance, but taking hold on God's willingness." —Phillips Brooks.

## The Value of Bible School Training for Home Making

"Prepare us Lord, for this great work of Thine By Thine own processes; we know not the way To fit ourselves..."

This might well be the prayer of every prospective home maker, for home making indeed, has many great responsibilities. Like Martha we may find we are "cumbered with much serving" and careful and even troubled about many things, but even the busiest moments will have a new significance if we like Mary have laid up His Word in our hearts. Like Mary, let us take time to sit at Jesus feet and hear His Word. This "good part which cannot be taken away, the one thing needful" is the most important factor in home making as well as every vocation of life, and to attend Bible School is to sit at Jesus feet.

Jesus says lovingly to us "I will instruct thee and teach thee in the way which thou shalt go, I will guide thee with mine eye". His Word is the lamp unto our feet and the light unto our pathway which we need in making even the smallest decisions; to say nothing of the greater ones involved in establishing a home. "Be ye not unequally yoked together with unbelievers" is His timely admonition. We need to realize also, the importance of putting Christ first always, to say "not as I will but as Thou wilt," if we would have a home founded upon a rock which will stand though the rains descend, the floods come, and the wind blows and beats upon it. Thus Jesus teaches, admonishes and guides all who take time to sit at His feet and hear His word.

Bible School is a Christian Home away from home, and is very helpful by its very example. Supper devotion, prayer meetings, class periods and Sunday Church activities are all blessed moments through which we are made aware of the value of a family altar, the value of family prayers and the value of family church attendance. In such company too, one learns to share experiences, to talk about spiritual matters, which is always so enriching to home as well as school life.

"Where family prayers are daily said  
God's Word is regularly read  
And faith in God is never dead  
That is a Christian home."

Bible School is also of value in bringing up children. We are told to "Train up a child in the way that he should go" and we are given the assurance that "when he is old he will not depart from it." Having experienced the importance of Christ in our own lives, we will gladly give our children to Him and earnestly seek to make Him know to them and loved by them. Children love the pictures of Jesus, the stories of Jesus and they love to fold their hands and pray. They need not be very old before they learn simple little hymns and short scripture passages. Thus home becomes a Bible School for children who in later life will doubtless take time to sit at Jesus feet.

Yes, Bible School training has long and lasting value. God's word does not return void. Resolve now that "As for me and my house we will serve the Lord."

(Mrs.) George Haugen.

## Fire from Heaven

The only survivor of a wreck was thrown on an uninhabited island. In a few days he had managed to build himself a hut in which he placed the little that he had saved from the wreck.

Daily he prayed to God for deliverance and anxiously scanned the horizon each day to hail any passing ship.

One day on returning from a hunt for food he was horrified to find his hut in flames; all he had was gone up in smoke. He decided God had forsaken him.

Shortly he saw a ship steaming to his rescue. "We saw your smoke signal," said the captain, "or we would never have known there was anyone here." —Sunday.